

# YOUNG INDIA

---

Vol. III

JANUARY

920

No. 1

---

B. 77

Q "I looked upon the crowd (at Amritsar) as rebels and I considered it my duty to fire and fire well . . . . A little firing was bad . . . . I continued firing until we ran short of ammunition." (General Dyer, before the Imperial Committee which is investigating the Punjab disturbances).

Q Result: Many hundreds were wounded and killed.

Q "The English nurses refused to attend on the serious cases. When asked to do so they are reported to have said: 'They have been well served. They are rebels and we wont attend on them'." (Shradhanand before the same Committee).

---

Published Monthly by the India Home Rule League of America  
1409 Broadway, New York, N. Y. 15 cents a copy. \$1.50 a year.

*OUR FRIENDS ARE REQUESTED*

- 1. To renew their membership and subscription due at the earliest possible moment.
  - 2. To make checks and money orders payable to the Treasurer or Secretary of the League or the General Manager, Young India.
  - 3. To recruit members and subscribers in their locality and to create five centres to carry on India's work.
- 

## INDIA HOME RULE LEAGUE OF AMERICA

ELECTION 1920

## OFFICERS

President	Dr. J. T. Sundarkar
Vice-President	Mr. P. D. Sankaran
Vice-President	Mr. B. W. Hasketh
General Secretary	Dr. N. S. Hardkar
Assistant Secretary	Mr. R. L. Rajan
Treasurer	Mr. D. S. Venkateswaran

## COUNCILORS

Mrs. Edna Day	Mr. J. A. Scott
Miss Louisa O'Reilly	Mr. M. E. Fordin
Miss Norma Holmes	Mr. P. N. Master
Mr. R. K. Khanda	Mr. S. S. Chaudhury
Mr. R. H. Kumar	Mr. Kartar Singh

## Young India

ADVISORY BOARD	STAFF
Dr. J. T. Sundarkar, Chairman	Dr. J. T. Sundarkar, Editor
Mr. H. E. Money	Mr. S. S. Hardkar, Managing Editor
Mr. B. W. Hasketh	Mr. D. S. Venkateswaran, Gen. Manager
Mr. Francis Hasketh	Mr. R. K. Khanda, Assistant
Miss Sigur Tolson, Secretary	Mr. R. L. Rajan, Editor

## India Information Bureau

John Directors

Mr. R. K. Khanda	Dr. N. S. Hardkar
------------------	-------------------

YOUNG  
INDIA

Vol. III

JANUARY 1920

No. 1

## Editorial Notes

## Mr. Lalpat Rai Speaks

As told by him in his farewell speech published in our last issue, Mr. Lalpat Rai tried his best to get a passage to India via Europe. He called on his friends in England to secure their influence on the India Office. In return he was told by cable that he was allowed to go via France. But no official instructions were received to that effect.

However, learning that he would be received through the British Consulate in New York in due time, he booked his passage for December 24, leaving a sufficient margin for the arrival of the English mail. He waited for the permission until Monday noon, December 22, but did not receive any news. He was, therefore, obliged to cancel his passage. But the same afternoon, the British Consul General took the "responsibility upon himself" (i.e. he had not been instructed by the India Office) to tell Mr. Rai his passport and allowed him to travel via the United Kingdom. He then immediately requested the rounding agents to rebook his passage, copied his passport and the League's address to him so could within the short time he had at his disposal,

and on Wednesday, December 24, 1920, sailed for Liverpool.

No sooner did his admiring friends of his intended departure to India, telegram and letters of appreciation and of goodwill poured in the Young India office. In the city of New York these farewells dinners were organized besides small meetings elsewhere in the week we give a short synopsis of these dinners. The next issue will be The Lalpat Rai number. We shall then give his own speech at the dinner of the League of Oppressed Peoples including his partner. Due to lack of time, it was impossible for him to see his friends in New York and to accept each telegram or letter individually. So, he has requested us to check all the dear friends through Young India. We do so most heartily and tell that the people of India will never forget those who have extended their cooperation to Mr. Rai to carry on their work in the United States.

## Grant of Home Rule (?)

Mr. Montagu's reform scheme, slightly modified by the Joint Select Committee and carried through the House in a manner which India, of London,

characterism as "unjust law in the House of Commons," has now passed both Houses and is now on the Statute books as "The Government of India Act 1919."<sup>2</sup> Pending receipt of the complete text of the Act, we dare detailed analysis of the measure in a future issue. In contrast with the gracious pronouncements of August, 1917, of representatives and responsible government, as Mr. Bonar Law observed at the Homeless Congress meeting, the measure is "as artificial as it is brutal" that 98 per cent. of the people would be excluded from the five districts.<sup>3</sup> Another friend of India, Col. Wedgwood, and that the "beginning of responsible government in the legislature is not visible in the bill; there is not even a mark point of light."<sup>4</sup> The general attitude of our countrymen can be seen from the remarks of *Fateh* (London, Dec. 12, 1919), the official organ of the Indian National Congress in Scotland, which calls it a "case of outrage created by theory which is much harsher."<sup>5</sup> Mr. Tink, of the *Scotsman*, is pocket than "terrible, but ignoble and unjust" extremely for the whole lot.<sup>6</sup>

### The National Congress

Never before in the thirty-four years of its existence did the Indian National Congress meet with so heavy a heart as it did in December, 1919. With a firm determination, the representatives of the Indian people resolved to meet at Amritsar—the city which had come strongly the way of the military government. They sat in mourning under the presidency of Pandit Motilal Nehru, who worked strenuously to help the suffering people of the Punjab in the days subsequent to the tragedy. We

have to note of the several newspapers except the following extracts of the *Associated Press* which appeared in the New York paper. But with the knowledge of the country's feelings, we can imagine what has taken place at the Congress session at this critical time. However, we have to wait for full information.

#### The districts news

At the opening of the Indian National Congress meeting the President, Pandit Nehru, in his inaugural address referred to the tragic events in the Punjab. The majority of the Congress, he declared, were aghast at the cruel murder of hundreds of these brothers.

The pledge of peace and Moral Justice, had already made Pandit Nehru's friends jump over dead. Protection had been granted and unknown unknown Indian desert places had been given as refuge. *Faridkot* fell down in the balance stage.

The President instructed that the final audience before the House of Commons should that martial law had been absolutely prolonged, nearly four months longer than the losses of the people and to avoid trouble in the future.

#### Peace Celebrations

December 12, 13, 14 and 15 of 1919 were reserved for peace celebrations in India. The British Government wanted the Indian people to celebrate peace because their (British) arms was now ready in Europe.

How, my brother, would the people of other countries feel if they were asked to celebrate peace when their innocent countrymen at home had been murdered by O'Dwyer like assassins of a foreign power which might happen to be ruling them?

How can we celebrate peace when there is no peace of mind and body? Who can think of peace, when unknown atrocities are being committed under the name of law and order and when we

poor men, women and children are cruelly being murdered? Creative minds, indeed, do they possess who ask India to celebrate peace when her heart is bleeding.

But India is no longer sleeping. With one voice she declared that she would not participate in a peace which has inflicted all the horrors of despotism in the country and take part in any celebration while the Punjab continues for revenge.

The country refuse to celebrate peace for another reason also. She says "there shall be no peace, if peace means dismemberment of Turkey."

Writing on this subject Mr. Gandhi said:

There can be no peace India continues to live in the Turkish question remains on and the Moslemah continue to be slaves of being persecuted and millions of Moslemah remain in suspense of great. It is hardly possible for the Hindus, Sikhs, Christians, Jews and others for whom India is the land of their adoption to look, to take part in the forthcoming rejoicing. I venture to think that His Excellency the Viceroy can, if he will, tell His Majesty's Ministers that Indians cannot participate in the rejoicing or sing at the Moslemah question remains unsettled and I do not know that His Majesty's Ministers will recognize the necessity of solving and publishing an honorable settlement of the question before asking us to take part in the Peace Celebrations.

#### Boycott the Government

The unity between the two great communities in India and their sense of duty towards each other are growing every day. Probably the British Government will be forced to change its policies very materially. Today, the people of India are determined to have the Turkish question settled. On November 25, the Moslemah Indi-

ans of India met in Bombay and passed the following resolution:

(1) That this meeting of the representatives of all the Moslemahs of India places on record its profound gratitude to Mr. Gandhi and other Hindu organizations who rendered deep interest in the Moslemah question.

(2) That in view of the heartbreaking crisis relating to Turkey Moslemahs, the sacred place and focus, which have been contaminated by the condition of peace, this meeting solemnly express upon Indian Moslemahs especially to refrain from participating in the forthcoming peace conference.

(3) That in the event of a satisfactory settlement of the Turkish question on its own pace, the Moslemahs of India shall progressively withdraw all co-operation from the British Government.

(4) That in the event of a satisfactory settlement of the Turkish question on its own pace, the Moslemahs of India are definitely of opinion that to give practical expression to their sense of dissatisfaction a progressive report of British policy should be rendered.

"Withhold all co-operation from the British Government" and "progressive report of British policy," express the determination of the country. This is not a mere fight only. The Turkish question has brought Indian politics to an unusual phase, which is a very good step forward.

#### Congress Baycoms

On June 5, 1920, the All-India-Congress Committee of the Indian National Congress appointed a Sub-Committee of nine members,

1. To arrange for the conduct of an enquiry into the recent occurrences in the Punjab and other places through such agency as they may choose.

2. To take such legal or other proceedings in relation thereto in India or in England, as may be necessary.

3. To collect funds for the purpose by public subscription.

Just before the Committee came into existence, the Secretary of State for India, because of the pressure brought about by Indian leaders, had announced that an Imperial Committee was to be appointed to investigate the disturbances in the Punjab. This Committee was later appointed under the chairmanship of Lord Hunter. It did not start work in Delhi until October 29, 1919.

In the meantime, the Congress Committee had collected funds for the relief of the sufferers and had started its searching investigations. In their judgments they thought it advantageous to co-operate with the Imperial Committee and accordingly requested them to:

1. Release the leaders who were undergoing imprisonment on parole or bail for the period of enquiry only in order to make a proper and fair investigation of the Punjab events.

2. Permit the Committee to hold evidence throughout or co-examine the witnesses of the other side.

3. Supply a list of official witnesses and their printed statements which will enable their Council to cross-examine the witnesses properly.

Against all popular opinion the Imperial Committee as well as the Local Government of the Punjab refused to accede to this request. The Congress Self-Committee therefore called the Imperial Committee and declared its unwillingness to co-operate with them.

The Indian National Congress has in its possession the most valuable records and hopes long it hopes to place before the world a full and accurate statement of events in the Punjab.

We are in hearty sympathy with the attitude of the Congress; and we sincerely hope that in future the Congress will determine to have nothing to do with Government-appointed commissions and inquiries, in view of the fact that such commissions and inquiries have always been a source of dissatisfaction to the nation.

### Punishments to Students

Students at Lahore took active part in the passive resistance movement which was started by Mr. Gandhi and deserted themselves from schools and colleges as a protest against the passing of the Rowlatt Bills. When Martial Law was proclaimed, all students (by all we mean children of every age group) were obliged to undergo a military roll call twice every day. The parents of many students protested against this inhuman action but to no purpose. For having committed the "crime" of taking an active part in the National movement some of the students were "punished" by the University authorities. The total number of cases of what may be described as major punishments were 139. We give below the details of these punishments to show how hard the punishment was:

1. Expulsion ..... 11
2. Restraint for one year ..... 10
3. Detention and putting back for one year ..... 47
4. Forfeiture of scholarships ..... 17
5. Temporary forfeiture of scholarships ..... 18
6. Forfeiture of half fee concession ..... 3
7. Reduced re-admission ..... 12

Total 139

### Revolutionary "Crimes"

According to the Police Administration of Bengal Presidency "Revolutionary crime" is the practice of "Revolution." To substantiate their statement they cite figures in their report for April 1919, of which we give below to show just how it is decreasing.

The number of political deaths that took place:

In 1916 was ..... 24

In 1917 was ..... 9

In 1918 was ..... 3

The number of persons detained under the Defense of India Act for one person:

In 1916 was ..... 1,044

In 1917 was ..... 133

In 1918 was ..... 151

Indeed it is gratifying to note that "crimes" or "Revolution" for us are so understood thereby that the cases for which these "crimes" were or are committed are being removed. And if one is allowed to that effect by the government than what are we to think of the following report published in the Indian papers? Does it not simply prove that the underlying causes have not yet been removed? Economic and "revolutionary crime" will continue until the people are made safe at home and are happy, nurtured and satisfied.

No less than 50 deaths were reported to have been committed in Bengal during the month of October last. This high record is attributed to economic causes. Of these, 48 were reported from Burdwan District, 12 from Bardhaman, 11 from Presidency, 8 from Dacca and 3 from Rangoon.

(The above report is for October 1919.)

Also we learn that the Government of Bengal has declined to be furnished all copies of a leaflet printed in English en-

titled "Message of Revolution" and headed "Alka Aiba" on the ground that it contains endeavour to rebel against the British Government.

India's masses and discontentment today are centred around foreign rule. Remove it; she will be happy and contented.

### Soviet Mission

Further news is appearing with respect to the Bolshevik movement in Central Asia, notably in Afghanistan, which they regard as a propaganda center. We take the following from a recent issue of London Times:

News from Tashkent shows that the Bolsheviks there, under new controllers from Moscow, have organized a large-scale station for instruction in Bolshevik propaganda for the purpose of inducing masses to go to India and Afghanistan. These stations are conducted in the Persian language, and in publicly advertised in the Tashkent papers.

Through the end of August, a Bolshevik mission, under M. Brusov, a well-known Russian diplomatic secretary of the Russian Legation at Tashkent, and afterwards Russian Vice-Consul at Samarkand, as well as in Herat and in the Russian legation, arrived at Kabul on a special mission from Lenin. This was much resented in Afghan quarters at Moscow. M. Brusov had no audience of the King, whose reception of him is described as "hostile but civil." Since then M. Brusov has been in continuous communication with Moscow through Tashkent, which is now the headquarters of Bolshevik propaganda in Central Asia under a certain M. Zaitsev.

M. Verzhbitsky, for many years an official of the Russian Foreign Office, is now Director of the Eastern section of the Foreign Affairs Committee. He has lately publicly declared that he regards Afghanistan as of prime importance for propaganda in Asia. In connection with his interview it is well known that he has met in New York City a slender-waisted little negro a revolutionist, Chico, in Soviet lines.

The Prisoner of Alibabul, India, however, is that one of the sections of the Indian Revenue released us by the London Times had exonerated India and was practising and distributing letters.

The news is substantiated by the following order issued in November last by the Lieutenant Governor of the Punjab:

In exercise of the powers conferred by section or subsection (1) of the Indian Rent Act (1 of 1904), the Lieutenant Governor is pleased to direct that under the Workmen's Compensation Act, no British and the Indian Army Political, a Person paragraphed opposite to Mr. Master Mohan Singh Khalsa and Singh Tukhendar, the right Mahr, const and all others of all descriptions containing some or all of the subject matter of the same, amounts to the sum named therein which shall have a tendency to bring into being and among the Government established by law in British India and which are therefore of the nature described in section 1, sub-section (1), clause (1) of the Act.

### Blood and Blood!

Should we see nothing but blood, if we glance towards that unfortunate province—the Punjab! Blood, because of labor, hand, revolver, machine gun, bullet and poison used by the Indian agents of the foreign British Government.

Blood! if we turn our attention to Bengal. A miserable death-roll, estimated to be as large as 1900! Families without food and shelter, carts without father and child. Imagine the distress!

Thus hangs creation. Overall. It is indeed a pitiful story, but we have to read it. Here it is:

The author is continuing across the margin of his book his child. People under the power of hunger have eaten leaves, stems and leaves which were never used as food. These few have become scarce now. In

most cases specially in flooded areas distressed people are moving about everywhere, in more situations appearing at every moment to fall down. They look like fat skeletons. Some of them are falling down dead. Such dead bodies are left lying on the road sides. Many of them are supporting their life in expansion of long bones or fat. People do not get food in boy. Those that have still some strength to work do not find jobs. The mother has left her child and the husband has wife. Everybody has lost home, nobody knows where. Everyone is now for himself. Little orphans are seen here and there struggling under the grip of death. What need to prove that this. The terrible scenes of the great Orissa, losses of life, probably known as "Khandi" have been repeated once more in several cases, till the Government are unwilling to declare the existence of famine.

And yet the people in India are asked to exhibit peace and victory to the "jaws" British arms!

### Flight of Indian Labor

There is an bitter dimension of the evil of the theory of the modern industrial system which treats human labor as a commodity than the plight of workers in Indian mills, workshops and factories. The employer regards a present stream of life and death over the workers. The factories are operated under a system of competition which places the workers under constant and terrible fear of discharge any day for any reason or no reason whatever. The power of organization and money which the capitalists enjoy makes them the sole masters of employing help under almost any terms and at any time, especially while the Factory Act operates directly or indirectly in their favor. There is no Workmen's Compensation Act to safeguard the health of the workers, which make the employers still further to have their own way. Conditions of employ-

ment are under the attorney will and decree of the owners themselves, and make them helpless to pay the minimum of attention to the welfare of the employees. A few telegrams given by *New India*, Madras, will confirm the above statement.

A widow with two children, had been working for a cotton loom for four years and five months without any compensation. A child less age old happened to meet a few months late. Her master would now, "after which you become my servant?" Four pence and five annas served! Fifteen pence and five annas served per day! Places of work, factories! And now starvation rages here at the last blow starvation, that is, than before, of poverty.

He another case has worked for a certain firm for seven unremunerated years. A first day ago he made a protest in his work for the first time on, at least, he has never been remunerated. Remotely, not much more and remunerated wages—An average fifteen annas (one rupee) per day. Houses of workers!

### Commercial Jawahary

During the war Germany and Austria were ousted from the Indian market. England was kept busy raising military ammunition, and so was the United States. But Japan, not being much occupied with the European War, was suddenly writing for a golden opportunity and finding that the Indian markets were free from German goods and an Industrial Commission to India to study the problem of commerce there. The British Government, of course, being all of the time English, had nothing to say about it; because it wanted no human but as much as it could during that period of anxiety due to the loss of an opening in India. But as soon as the war came to an end the British Capitalists spread their nets and saw what a bazaar had been

conceived by their government. They then got busy to capture the tea market which was already being exploited by Japan as well as by America. Some of the British capitalists sent their agents to investigate the whole situation and report to the British people. One of these agents travelled to South India and wrote a letter to the London Times, which was published on November 8, 1919. Readers, especially our American readers, will note the fair expression therein and see whether there is any possibility of any co-operation with such a jealous and greedy country as the English Capitalists. Here are a few sentences from the letter referred to:

Here in Southern India, one of India's oldest and most fertile tracts, I find and have charge which makes me fully up-to-date and understand whether my tea price at present is making the condition of all those which comes out today, as far as British commercial interests are concerned. It is the Government's intention to hand over Southern India to the Japanese or the Americans! If not, then it is high time it passed to the former, and make the necessary steps to make English firms to consider their business on Barr, not least favourable than those elsewhere with Japan and America. We must admit, grant that while the war was at its end to be expected that commercial interests would be made by our friendly compatriots into the East India route, as all handicapped in that direction but no protest was registered, nor the war is finished, at least further and endlessly handicapped by the apathy of importers of coffee or tea from China, it however

The Americans have a regular monthly service of steamers running between that coast and New York, it is a rare but paying service. It carries the rich produce of those ports to New York, and London, Liverpool and Manchester go without. Certainly a British service also built on the same basis for the United Kingdom, but the exports have not this dimension, and when they think that will they clear out all their competitors, as far as it is possible, or the success of freight rates paralleled on a almost negligible

This form of capital spending are looking difficult as money are not as less brought us back the home.

On the other hand, American merchants also are trying their best to gain a foothold in India, in spite of the British attempt to keep them out. From the following it will be observed that the American Chamber of Commerce in London, after a hard fight, got permission to export dyestuff to India.

Representatives sent to the American Chamber of Commerce in London have reported to the Government of India concerning their Chinese efforts to enter freely into India prohibited dye and dyestuff entered before September 1 from other than economy countries and shipped before January 1, 1946.

On September 9, says, the American Chamber in London, a cable was received from the National, Andhra and Chemical Company of New York, stating that the Indian Government had, without warning, prohibited the import into India of all dyes and dyestuff shipped from the United States after September 8. As no previous notice had been given, orders had been flooded and dyes and dyestuff were being imported much heavier loaded and labelled for the Indian market, and would be unmarketable elsewhere. The American Chamber of Commerce in London put the facts before the India Office, and suggested that American business should be granted to direct firms who had found it easier prior to September 8, in order to allow them to export their manufacturing and to ship their goods. The recently convened court is ruled above.

#### Prof. Basu's Invention

In our last number Prof. Jishnu Basu gave some of the discussions and arguments of Prof. Basu. Lately Mr. J. C. Basu has demonstrated before some of the British officials another form of the British statistician witness the latest invention of Mr. Basu, the Geograph, which causes a spot of light to be reflected upon a screen giving a magnification of from one million to a hundred million times. With the help of this

instrument the growth of a plant, which is very slow, can easily be shown as a screen. Prof. Basu points out that the growth of a plant can be made equivalent to the will of the grower, and by the use of the Geograph there would be no need to wait a whole season as at present to witness the result of experiments.

While deeply and joyfully appreciative of his achievement, we also trust that his plucky invention can be made use of in detecting some sort of growth in the self-government of India, especially when it enters the "New Era," and we hope that no "waiting" would be necessary to find whether the whole scheme, so it presented today, is capable of any growth at all.

#### India's Soul

Writing to New Commonwealth (England), on November 19, 1945, an English friend of India says:

"Hail India self-government, the world cannot look to her moral leadership, and that by itself she could hardly build a future for more rapidly than by breaking from the West. There is in that the substance of a world truth. The traditions of India are Hindu, the traditions of Europe are Roman, the traditions of Egypt are Egyptian, and the traditions of Ireland are Irish. The traditions of a race are as precious and peculiar as the pretences of a family. To break through those traditions is to sacrifice humanity in the end of a people."

The village community system of ancient India is a remarkable example of what can be done by British domination. The self supporting village units contributing to the prosperity of the village groups, the contributions of the peasant to production in the construction of roads and canals, the comparatively just division of the harvest, the protection relating to education and health probably have a positive significance in the fact that we have destroyed them in India, and failed to substitute them in the West.

The fact is that in the late eighteenth

century and in the early nineteenth century we went to India to exploit her wealth. We occupied in the name of protecting innocent India, regions. A second, unhappy, occupation of India, was and still is. We have invaded the land from her ports and seized the British bases for bases, and having done that, as our profiteering political judges are often in the Indian position." The state of India is a dream, and the only problem worth considering is how long an art group to allow it to remain on the continent of Great Britain. For India will survive the waiting, for India has a soul.

#### Note the humour

"The British Empire seemed to exist in August, 1945." This is all that is appears in the *Worcester Gazette*, England, sometime ago, of a statement made by General Smuts. Many startling expressions have come from this antenna since the latter part of the war period and later. Especially his efforts to reorganize the British Empire into a Commonwealth of Free Nations.

#### Farewell Dinners

As a farewell to Mr. Rajar, the League of Oppressed Peoples gave a dinner on November 18, at the Hotel des Artistes in New York. The League of Oppressed Peoples is a new organization formed to work for the freedom of all of the oppressed nationalities, India, Ireland, Egypt, Korea, Persia and China. Among the guests were representatives of all of these nations, and a delegate from each group bids Mr. Rajar farewell and good fortune.

The Chairman of the League of Oppressed Peoples, Mr. Dudley Field Malone, formerly Assistant Secretary of State in the first Administration of Mr. Wilson and then Collector of the Port of New York, introduced the "Visas"

Master Mr. Villard, editor of the *New York Nation*. Mr. Malone expressed his personal regret at Mr. Raj's departure and compared him to those other persons of history who had visited America, Poland, Latvia, Korea and Russia. Mr. Villard had given voice to the point that America would follow Mr. Raj with its thoughts wherever he was and would watch the splendid work he did for freedom. He characterized Mr. Raj as "A wise, brave and sound individual, a generous and considerate messenger of great news to our American democracy, a practical student of human liberties." He pledged also, the continued interest and help of America in India's struggle, quoting

Richard Collier's opinion to express the American attitude.

The first speech was made by Dr. McCarter, the official envoy to the United States of the Republic of Ireland, who expressed the following sympathies of Ireland with the cause of India and wished all kinds of good to Mr. Rajarao personally.

For the Chinese Miss Soong Tchoung, member of the Chinese Peace Delegation to Paris, spoke. She recalled that Dr. Sun Yat Sen during the Chinese Revolution of 1911 replied to the delegates of an Indian society who brought him congratulations: "The torch of liberty which is burning now in China should go light upon small India," and added: "It is so to hope that the light will become more powerful and burn ever faster."

Prof. B. K. Sarkar spoke in the name of India and of the basis and love that India bears for Mr. Rai, emphasizing especially Mr. Rai's work as an educational leader.

The Honorable Mr. Patrick Lawrence who has been visiting America gave the address for England. He said: "It is of supreme importance that England should be represented here at the conference. It is one of the first mistakes that persons make of closing a whole people together and wanting to hang them with one rope. There is no use England; there are many English, and the government that is in power governing my country is very rapidly losing the support of every section of the English people." He pointed out that the British Labor Party would agree completely with Mr. Rai's program for India, and if they come to power will help to realize such a program, and expressed the

hope that when India does win her freedom she will not wish it, nor the world that follows contempno, but friendship, the marriage of the East and the West that "will give birth to an offering that will be a blessing to the world."

The Honorable Mr. B. S. Kumar, of the Bombay Legislative Council, who was in New York, spoke briefly, deplored the coils of Mr. Rai and emphasizing the difference in the attitude toward India of Englishmen at home and Englishmen who have crossed the ocean; but in London, he said, the opinion was that India ought to get her freedom at no length about that.

Dr. Norman Thomas, a prominent New York minister, thanked Mr. Rai for the lesson he had taught America, the lesson of what Imperialism means and the failure in which Imperialism is doomed, and begged Mr. Rai out of the wisdom of the East to help the West realize the freedom for which the two, at strength.

The last speech of the evening was made by Prof. A. U. Pope. He said: "Whether in religious reform, or in educational reform, or in poor relief, or in sanitary, quiet political work, whether he was dealing with Indians or non-Indians, he kept his soul, he kept his courage and he kept his patience and he is now one of those that India delights in most." Then coming to Mr. Rai he added how he respected America at her best, and concluded: "we do follow you, now and always, with loving and affectionate interest, and whatever happens we shall work red, purple, we shall act."

Mr. Rai responded with a summary of the events of his stay in America and an expression of his hope that in India

the beginning of the development of real freedom has come.

### III.

Another farewell dinner was given and by the Indian members of New York at the Taj Mahal Hotel Restaurant on November 20, which was attended by about 100 persons, mostly Indians, and a few Americans interested in the social and the educational side of the Indian problem. Speeches were made by Mr. J. M. Kerr (who acted as chairman), Prof. Balkhundee, Dr. Haridhar, Mr. S. N. Ray, Mr. Taraknath Das, Miss Hesteria Rodman, Dr. Chittava Redi, Mr. Chodur, Mr. B. Desai, Mr. M. M. Joshi, Mr. P. G. Galbraith and Mr. Mohammad Aslam, expressing and enlarging the views rendered by Mr. Rai in the social and educational reconstruction of modern India. A learned other man was presented to Mr. Rai by the chairman, as the man and in behalf of the Indian residents at New York as a mark of their respect and love for him.

The last speech of the evening was made by Mr. Taraknath Das who expressed his great appreciation of the contributions and contributions worth being done by Mr. Rai. Mr. Rai himself made a lengthy speech in the course of which he related the story of the work he had done here. He said he was particularly gratified with the spirit which marked the evening's function, considering that those who differed from him fundamentally and substantially in politics had an wholeheartedly cooperated to make it a success. He said he was deeply touched by the speeches they had made on the occasion. It was at some length that he differed on the importance of the work to be done in India, which

in his judgment required the services of all of his men in his present condition. He begged his young countrymen to say and do nothing that would stand in the way of their returning to India. He refrained from discussing politics, but gave a brief history of the development of the political voice since 1945, and said that although in other respects he had changed considerably, his policies were had undergone no substantial change. He had always been a constitutional Householder, and he was still at the same opinion because anything beyond that was not in his judgment practical politics. He was sorry that at times he had considered it necessary to use strong language about those of his countrymen who were working for complete independence even by the use of force, but the justification of it lay in the fact that usually he had never resorted to war and associate with them.

### III.

On December 5, the Civic Club of New York, of which Mr. Rai has been a member almost from its foundation, organized a dinner in the honor which was well attended by his American and Indian friends. The dinner was presided by two speakers, one by Mr. M. M. Joshi, of Bombay, on the Indian situation in India and his work in the International Labor Conference at Washington, D. C., and the other by Mr. Rai, on the New Internationalism. Mr. Rai pointed out that while religious, imperial and Capitalist Internationalism had failed to establish universal brotherhood, the New Internationalism based on economic and cultural equality was likely to make the world truly international and one family. The dinner

was presided over by Dr. Korchew, late Professor at Calcutta University and now head of the State Employees' Deputation, who is the president of the club, and speeches were made by Mrs. Herbert Readman, Miss Rose Strickley, Mr. Francis Hodson of the New Republic, and Mr. R. W. Hatchet. The speaker spoke of the importance of the work done by Mr. Rao for India

in the U. S., of his moderation, honesty, integrity and breadth of viewpoint and wished him his success and a greater career in his native land. All the speeches were marked by a sense of regret at his departure from amongst them. Mr. Rao suitably acknowledged the compliment paid to him and said that he would never forget his friends in this country.

## The Delhi Tragedy

Since the Committee on the People's Disorders under Lord Hailey has been holding its meetings most witnessless—bank official and newspapermen have been banished, and much unverified evidence is now available, though it will take a long time to learn the whole truth. Many who could give the best information on the subjects have been deported, imprisoned, hanged or tortured. The statement submitted by Faizan Shahzad Khan who guided the people of Delhi in those critical days of March and April 1942, is the following as far as available in the Delhi freedom front from a reliable source. It is as near direct, truthful and convincing. We give a few extracts from it below:

A power going information for the observation of the day of humiliations was not round and published in the cities. It ran partly as follows:

"The 3rd of March should be celebrated as a day of mourning. Closing all business and shops, etc., one should spend the day in walking well for the country, in懊nhancing his own mind and in philanthropic work. Every woman, man and child should attend the meeting at 3.00 o'clock."

Accordingly all business was being suspended that day. But at 3.00

o'clock "some gentlemen came running from the Railway Station saying that as some people asked the station shops to close, a European Railway Official came and threatened them. When told it was no business of his to interfere, he had resorted to the police, who took five men out of the collected mass to custody. The people said that if释放men were given up they would go away. Then the police began to baffle them with sticks and soldiers with a machine gun were arriving where they left to report to me."

"I left immediately for the Railway Station. There I heard that the machine-guns had fired indiscriminately and about a dozen had either been killed or wounded, the bodies being dragged into the flower yard. Thus far included a Railway passenger with one woman, so they said."

"The meeting which was held with an audience of about sixteen people was addressed by the Doctor, and after its termination the people were quietly dispersing under his lead. Here is what occurred then:

"I heard the huge audience to follow not and to have quickly when arrested their audience. We were walking in order. When we were moving the

Clock Tower, Ghazalai was in the middle of the road, as quickly file starting both ways. On coming as they reached to the right foot board. We thought they had let the road in order to enable us to proceed, but when we reached near them, a rifle was fired into the crowd. There was a stir and a deep tone of commotion among the crowd as we ran. The I called all in half and they stopped. In my Savoy dress (the uncolored dress during taking persons who have received worldly rewards for the interests of humanity) I went up to the foot-path close and asked the Ghazalai why they were firing on innocent, peaceful people. Two rifles were immediately pointed at me and they began saying in a very resistant tone "Now is closed dress (we will press you). I stood quietly before them and said Allah Akbar (Allah, God Alone) (I am standing, Sir). At once eight or ten auto rifles were aimed at my breast and headless threats continued to be made:

"The crowd could complain itself no longer and was about to rush, when a wave of my hand and a shout appeal to them was stopped them. But they were saying: "What do we and you, let us die." The rifle had continued pointed at my breast for more than minutes, when a European, we later learned, asked whether he had ordered firing. I stepped forward and asked the European officer whether he had heard the auto fire. He impatiently answered that he was inquiry about it.

"I then left, with the people following me. Then there was a strange sight

A Ghazalai came near me brandishing his auto rifle right and left. So was being moved down to left. The machine gun master was rattling away shooting in, while the gun continuously pointed at us, and with hand of the gunner on it. The crowd was under cover down our inspection. At Fredrapur I saw many of them home, but again many followed till I reached my place where all (Hindus and Moslemmedans) such affectionate looks of me."

The following remarks apply to a meeting after March 31:

"It is necessary at this place to emphasize that the work of calming the perturbed minds of the people by the efforts of the Satyagrahi Sabha and the other Delta leaders was made difficult by the machinations of the C. I. D. people. On the 31st of March, 1942, while L. H. Haksar, Abdulla, Mr. E. A. Desai and others were trying to get shops opened, two or three men were found bargaining people not to open shops until the auto bodies were removed. One of them was recognized by Mr. Desai to be a C. I. D. man and Mr. Desai ran to catch him. But the man disappeared amidst the crowd. Again on the 1st of April while I with E. B. Salim Saheb got shops, on our way from Peshawar to the Clock Tower, opened, we saw a crowd being addressed by somebody behind us. We turned back and, standing on R. B. Lal Salim Singh's carriage, I asked the man (a Moslemmedan) what his object was. In a tone which appeared to not to be affected, he said: "How can you understand the feelings of those who have lost their relatives killed? If any relative of yours had been killed

you would never have advised the killing of the *hawala*" (Chapman of Boston in protest of government). I asked him point blank: "What relation of yours has been killed?" The man appeared to be unshocked and said in that instant one of the wounded had died. Chapman has as a member of the C. I. D. No answer was the rougher route than the man disappeared as if the earth had swallowed him."

Many pictures of the workings of the Agent provocateurs are thus given by him.

On the 26th of April business was again suspended in everywhere else in India. "More than 100,000 people suspended that day and there were more than eight twelve meetings.... The proceedings came to an end peacefully and up to the evening of the 26th of April there was calm in the city." On the morning of April 26th, there was again a complete lull, an account of the news of the arrest of Mr. Gandhi. The suspension of business continued, and message of protest were held everywhere, and it was the order of the day of *Santosh Shethdas* which rounded the second people in a general demonstration.

The British arrived at the following conclusion, in part:

"I. There was no need for firing at the Railway Station on March 26th, 1919. If the authorities had seen a car for me, I would have reached the Railway Station within a minute and the crowd would have at once dispersed. I live near the Railway Station.

"II. There was absolutely no justification for firing at the Tandoorai ghat.

"III. The Magistrate and the police failed in taking the dead bodies and the

wounded to the Police Hospital in the evening of March 26th, where there was no sufficient medical or dressing the wounded property. It was only after a dispensary of the leaders had called on the Chief Commissioner and had gone with them to the Police Hospital that the dead and the wounded were [about 12 hours after being fired at] taken to the Civil Hospital and dead bodies delivered to their relatives and the wounded property dressed. The English never failed to attend on the various cases. When asked to do so they are expected to have said: "They have been well served. They are rebels and we must attend to them" more words to that effect." (All values in the above are ours.)

### Confessions from their own mouths

We have given in previous issues accounts of the Punjab "rebels" how reports appearing in the daily press of India and from letters received from ex-members. Perhaps the fullest account of it is contained in Pandit Malaviya's questions to the Viceroy's Council, particularly all of which pertain to Amritsar. However, the character and extent of the "Imperial Butcherery" (London *Daily Mirror*) is now plain to the world through reports published recently of the admissions of General Dyer before the Imperial Committee now investigating the Punjab disturbances.

The most atrocious deed of all was that committed under the command of Dyer at the Jallianwala Bagh in Amritsar where a gathering of men that space men, women and children, assembled to peacefully protest against the Rowlatt Legislation was "dispersed" by

a暴徒暴行 of 10 minutes, resulting in the deaths of 300 and three thousand being wounded.

The following extracts taken from the New York *World* which published a rather lengthy and descriptive account of the events of Dyer will reveal the very nature of the Madras Fire.

As soon Dyer heard that a meeting was to be held on the evening, and at about a dozen in received telegrams from the meeting had assembled. Dyer immediately summoned all such a force consisting of twenty five British officers, twenty-one Indian rifles, forty carbines and two mounted men with machine guns.

He proceeded at an arbitrary walking pace, as is our very bad. He reached Jaffna High about 9 P.M. This low lying place is surrounded by buildings with roofs of tile covered, and forty large trees. The meeting was going on at the southern extremity of the High, being addressed by one Haji Ali, president of the secret political organisation.

When Dyer arrived on the scene he proceeded through the narrow entrance and displayed his forces a piece of raised ground at the northern extremity. The crowd having been estimated at more than 3000. The crowd was not about to disperse. Within thirty seconds he ordered fire to be opened.

A great roar went up from the crowd and they retreated rapidly on an arc of the High. The firing was not at all haphazard, but each missed his mark. Dyer subsequently used to boast on firing and by one shot of concentration. At another shot rounds were fired, and it lasted about ten minutes.

Dyer says the firing lasted less than ten minutes. The number killed was between 200 and 300, and the wounded is estimated at three times that number.

Dyer considered also he ought "to shoot right over" of his order for holding meeting "had been stated." He did not seem to know that there might be good reason in the assembly who did not hear of his order. He merely considered it

to "lure" to "lure" the crowd by rapid fire.

Asked why he did not stop firing when the crowd began to disperse, the witness said he thought it his duty to go on firing until the crowd had dispersed, and that a late fire would not be effective. In all, the firing went on for less than ten minutes. He had never paid fire in that way before, but it was an exceptional case.

Referring to Bangalore, the witness said it was a small town of 100,000 under command here. He looked upon public feeling as proofmark of a good impression.

Questioned as regard to the meeting order and the reason which led the witness to believe it to be the order in which Miss Bhorewala was arrested, Dyer said that as they were there were a number of houses and possibly cars had no back entrances, but his gun was there only from 8 A.M. on C.P. M., and persons beyond it that street could not enter those houses of which passing the road. Some slight consequences were on that account.

Asked if he could not see that the order had a different effect from that he intended, the witness declared Ansari had behaved very badly. It was not his intention to set Indians here to run away from the places. He merely wanted to keep the crowd scared. He did not hear that a party of persons were sent to fire it. He wanted to keep in the street only people who were interested in troubling Miss Bhorewala. The order was continued from the top of the tree and was repeated under separate orders. He would have remained at it the next day but had a great deal of other matters to think about.

Although there was no proclamation of martial law in Bangalore everybody knew he had taken steps over and martial law was in force. Asked if it was not possible to prevent the meeting by posting the police elsewhere he had not enough forces for that. If the people showed his proclamation he was not to tell them, but if not he was not to move them away.

Asked if he also was no order issued at Jaffna High, the witness said if he found they had disobeyed his order he would in public shame and give them a lesson. He also said that from a military point of view it would make a wide impression throughout the Punjab.

Mr Justice Radha at the enquiry said—  
"Excuse me for putting it this way, General, but you are not a man of high principle."

Dyer replied—

"No, it was a terrible duty I had to perform. I think it was a foolish move. I thought that I should please most and satisfy, in that our subjects who should not have to shoot again, if I had the right to do so, had been shot. I had the right to fire a lot, if required. I pressed on the highest authorities that I must discharge the crowd, when I did discharge the last of the law. Those were my reasons, Sir. The one thing was honor."

Asked if he did not consider it his duty to consult the Deputy Commissioner in regard to the massacre, because, the witness said there was no Deputy Commissioner in the scene and he could not surely shoot up. He agreed with his deposit the record, and he was going to do just what they presented.

Asked what reason he had to suppose the report would not have appeared without firing, he said—

"I think it quite possible I could have prevented the crowd without firing, but they would have come back again and struggled, and I should have made more soldiers to be a force of myself. That option I took was not as much a question of the Adjutant Major. I considered it my duty to fire and fire well."

"Was there any other reason?" asked Lord Pethick.

"Sir, no. I looked upon it as a duty—a very horrible duty." Asked if he did not think it a duty to the British Govt. (though authority and position), the witness replied in the negative and said what he did was right and he ought to be thanked for it.

"After the firing took place did you take any measures to assist in the massacre?"

"We certainly did. It was not my job. The hospitals were open, and they could have gone there."

"One minute of yours, which, as we know, has enabled us four or five hundred people before killed, goes in support of the French Government?"

"I believe so, certainly."

He had never heard that on the night of

the 13th, 1919, he had taken at Jallianwala Bagh were annihilated.

One of the members of the committee then read out a telegram from Lahore to the General which read— "Your action approved." (The Lieutenant Governor at the time was the Michael O'Dwyer.)

In this answer Gen. Dyer saw the end of the rebellion. Martial Law was proclaimed on April 13, and that day Gen. Dyer issued an order that all arrests going through the courts on which Mrs. Sherwood had been attacked should have to stand on their hands and knees. Several arrests did this, and some did it out of sheer terror and fear. A person who was arrested for the attack on Miss Sherwood was publicly hanged in the same street.

In explanation of the order that the arrests must stand, the General said—

"We look upon women as sacred. I looked upon my men by a form of privilege that would merit this action. I felt that the women should be looked upon as sacred and no Indian should pass along it and if they had to pass along there this should do it in all honor. I looked upon public behavior as productive of a good atmosphere."

In his evidence Dyer asserted that absence of his order prohibiting the holding of meetings was in itself sufficient. He said it fit greatest that civil disorder ruined the existence of rebellion. Without attempting to define rebellion technically and to show whether the incidents in Lahore, Amritsar and elsewhere were rebellions or not, it is enough to note that Dyer and his associates concluded that by murdering 3 or 400 and wounding three or more the British Govt. in India would be made safe and sound. The whole groundwork of Martial Law as it operated in the Punjab was built on the spirit of the wild tribe said to the General. "If you have not committed the crime, your father must have. So you are my prey."

## INDIA WAKING

By GEORGE BOYLE.

Darkened India . . .

Sealed in silence still,  
Wrapt in shadows,  
Sealed in mystic gloom,  
How long must thou dream on?

The world is calling . . . calling . . .  
In bleeding need of rebirth born,  
A thirst for wisdom—thy noon-wise,  
In quest of spirit food . . .

Secret of the hidden night . . .  
O why slumber on?

Come forth, India,

From thy dream-wrought upthrust,  
Into the day! Into the light!

She ails . . .

The trace of a long twilight  
Left from her brow . . .

A pall of potent gloom

Pierced by shafts from the Rising Sun . . .  
Lo, a portent night of torture gone!

## Books and Pamphlets

1. Young India . . .	\$1.30	1. Truth About India . . .	\$1.30
2. England's Debt to India . . .	\$1.00	2. Self-determination for India . . .	\$1.00
3. Political Future of India . . .	\$1.50	3. British Rule in India . . .	\$1.00

(By George Boyle) . . . \$1.00

We are now allowed to sell "England's Debt to India." A set of Mr. Boyle's three books, if bought in one lot, will cost four dollars only. Postage extra.

GENERAL MANAGER, Young India,  
1420 Broadway, New York.

## India in 1917-18

By D. S. Rau.

Even one year's record in the whole history of India under British rule is enough to show that the latter is not at peace as that empire. There has been no忘記 of interests or understanding between the government and the governed even when law and order have been reported to reign supreme. The reason is that the people and the government almost invariably use different scales of reference for peace and justice. For example the honest cry of the Barrister is that India's prosperity today is greater than ever, whereas the people claim that India has been deprived of her health and wealth and that she has been preyed upon by death and disease and that she has been ruled by the mailed fist. The imperialist observes that the war has deepened India's interest in the Empire. So blind is he, the people claim, that he has really opened the new chapter of his empire there, which has a deeper meaning than their interest in the Empire. In every encounter between the rulers and the people victory has been claimed by both, which, of course, is possible only by using different codes.

Let us here make a test of the foreigner's statement by referring to the history of India during the years 1917 and 1918. The Government of India has had its record written before others have attempted to do so, by Mr. L. F. Rockwood Williams. He begins with India's "contribution" in the way of men and money. Lord Hardinge, then Viceroy, and in 1917 that India was "told absolutely white," and still she made a "free gift" of £20,000,000;

Speaking about the "gift" Mr. Williams observes, that it "was over 30 per cent to India's national debt, a sum more than her entire income for a whole year and made an extra annual burden of 10 per cent of that income for its maintenance. In 1918 further taxation was found possible." This is not all; India may have been poor, but the Government proclaimed she was always willing to oblige England by imposing taxation and debt upon herself. In September, 1918, again she made a further contribution of £4,000,000; besides £2,500,000 for the up-keep of additional military forces in India since the armistice. It is not necessary here to state the full amount that goes by India in money and foodgrains which in part at least saved the people of Great Britain from the pangs of privation. But it is necessary to notice the different meanings of "gift" in these contexts.

The material effect of war has been to stimulate commerce and industry, observes Mr. Williams, and continuing says "in the while she was bankrupt and her methods, it has deepened her interest in the Empire. It has aroused hundreds of people to a realisation of the problems lying outside their immediate surroundings. In short, it may well prove to be the beginning of a new era, not merely in the relation of India to the Empire, but also in the internal life of India herself." While the bureaucrat is optimistic about this "new era" the latter will hardly prove comfortable in his matress when it will actually come. That the war has "broadened India's outlook" should be interpreted not by

imperialist pretensions of India's new place in the Empire, but by his own pretences of self-determination.

With the end of the war came the firm demand of the whole population of India expressed through a resolution passed by the National Congress in 1919. "The resolution showed its uncompromising spirit and frank. Leaving off all elements of prudence and expediency which marked the new party," says the official character, and continues, "by the early summer of 1919 that portion of the public of India which was interested in political matters had become converted to its view. The mere fact that the Allies were actively fighting in defence of the rights of small and weak nations against strong and large ones; the strong world movement towards government by popular opinion; — all these converged to renew vague hopes and to stimulate discontent with the existing policy of India." The development of world politics since the armistice has disillusioned India of the promises of Imperialist rule and of any possibility of democracy in an Imperialist caught in which she has been caught and ensnared.

"The Economic Background" forms the title of the third chapter of Mr. Williams' book. The other landmarks of banking facilities in India, and in particular on the development of investment and all that such development implies, is pointed out here. The report of the Indian Industrial Commission "shows how little the march of modern industry has affected the great bulk of the Indian population which is engaged in agriculture, mining and subsistence from the soil by antiquated methods of cultivation." Prices of foodgrains rose to 30

per cent above pre-war level, according to the author. "This was sufficient to cause deep distress in the country, where the margin of income over food-maintenance is extremely small for the bulk of the population." The prices of all the ordinary commodities, such as sugar, oil, cloth, kerosene and salt, were raised to abnormally high figures by shortage of supplies and the profiteering of large dealers who controlled the market. Add to this the failure of the monsoon in 1918, and the arrangements to buy the Allies' requirements of rice, estimated at twenty-five million, from Burma," and the importation of large quantities of food-stuffs to the previous year, and famine was an inevitable consequence. In many parts of India famine is still in existing form.

Coming to education the author observes, "The case of the whole present position of Indian education is financial. As is suggested by the fact that the total expenditure is 70/- d. per head, such education as exists tends to be cheap and inferior in quality." As in explaining of such a low expenditure, he tries out the familiar plan that the safety of the state must come first and therefore the military expenditure which forms the largest single item on the Budget should be considered before anything else. The explanation accords perfectly well with the Barrister's Imperialist code. It is reasonably supposed that security from violence and greater expenditure than popular education, which does not wear off that possibility. The author seems to think that by his suggestion that the local bodies should be willing to "tax themselves" he is offering something novel and encouraging. His suggestion

have a different opinion, as witness the *Munsiya report*, which admits that "there are rapid losses to the taxable capacity of India, arising out of consideration the fact that three-quarters of the population depends upon agriculture," and "the average of subsistence of the mass of the population of India is so small that very substantial rises [in prices] must affect them with severity." Sir Badenoch Blair (formerly Minister of Education), recently said: "In almost all the local councils attempts are being made to introduce private bills for colonial compulsory education. These bills are allowed to be introduced only on condition that no financial responsibility is thereby imposed on the Government. Local resources are inadequate and such education as is imparted will not be efficient. Without Government financial assistance, the scheme will not succeed at even modest level of operation." There is either poverty, or quantity, or the education imparted, while Mr. Williams remarks: "Political agitation alone occupies the minds of boys in a new university intent. What is need for me is policy

for the other."

Here are some admissions regarding governmental activities: "Despite their efforts, the police are not popular in India.... In short, for all their work, the police are little trusted by the rural sections of Indian public opinion. In India the constable is not looked upon as a friend of the peaceful citizen as much, as his personal appearance." Of course, as the author's opinion, the fault lies with the people themselves for such an attitude.

With all the pain and difficulty and suffering which the people and their spokesmen had to undergo during the period, one fruitful thing they have achieved. They have emerged from the struggle with a vigorous national consciousness and a spirit of self reliance in political life. They have gained a keen insight into western diplomatic psychology and methods, and they realize more than ever that capital and commercial interests are the tightest gips on a subject nation. India has certainly learnt a lesson, and, we hope, she will be prepared to teach her own in the near future.

## News in Brief

People of the United Provinces are thinking of establishing three new universities in due present. One is Lucknow, another in Allahabad and the third at Agra. The one at Allahabad is to be a residential university. If this idea is carried out, the United Provinces will have five universities in all, including the present Allahabad University and the Benaras Hindu University. Will not this example be followed by the rest of the states government in India?

Babuji's progressive leaders are organizing a "Social Democratic Party." They have already started a company called "The National Democratic Publishing Company" with a capital of five lac of rupees (rupee dozen of Rs. 10 each). They intend to publish a daily which will be the organ of the new party.

Now the new India has entered a new era. People are awakened to the new-

era and they are trying their best to serve their motherland. In the month of December, 1929, alone, according to the Department of Statistics of India, 69 new companies were floated in Bengal as against 19 in the corresponding month of 1928. The industrial capital of these Bengal factories is Rupees 24 crores or 30 times greater than in the corresponding date of 1928.

The total All-India fisheries were 112 in April 1930 in the corresponding month of 1929.

The youth of Madras Presidency is now being organized under the banner of the Nationalists. From the elaborate programme they put forth at the first Nationalist Conference held at Madras under the presidency of Mr. K. R. Iyengar, the editor of *The Hindu*, on November 8 and 9, 1930, it seems that they are well out of the moldmaking of the old leaders and are determined to work vigorously and systematically for the attainment of *Swaraj* (Government by the People). To carry on this work they have organized a Central Council and a Standing Committee. The latter will consist of eight members and will be responsible to the former.

In order to clothe everyone sufficiently, India can produce per head 12.93 punds of cloth more than she is producing today. The average annual production of cloth per head is only 4.69 punds while 12.93 punds per head are needed. Some are working on the revival of the ancient weaving industry while others are unashamedly adopting modern methods in order to meet this demand. It is impossible to run just like system into existence as long as every man, woman and child get enough cloth to wear and protect their bodies from wind and cold. The only thing we must guard against is that such a system should not be controlled by foreign or domestic capitalists.

\* \* \*

The Department of Statistics of Calcutta has issued a Report (No. 506) on Indian Index Numbers and commodity prices. The feature of the figures presented in the large size in price in the first six months of 1930. Taking rice as representing the 1929 average in each case, it is shown that the figure for food and drink was 143 in 1929 and 202 in the first half of 1930. The rise in rentals generally between these two periods was from 147 to 184, or just from 67 to 120 in rentals and oil from 99 to 179. The general commodity Indian Number rose from 100 in 1929 to 157 in 1930, and 176 in the first six months of 1930.

\* \* \*

The Department of Industries, Travancore State, South India, reports that there are more than forty spinning mills and over 100 in the State, these resources, however, are little touched. The State has recently sent a young Travancorean to Leeds to be trained in textile gardens. A list of over fifty different kinds of flax available in Travancore, with their descriptions, is given in the report, copies of which may be purchased from the Superintendent, Government Press, Thrissur.

\* \* \*

There was a strike of millhands in Cannanore, which starting from twelve mills, has spread to sixteen mills also several thousands of mill hands are now idle. The workers demand a large increase in wages.

## Some Books on India

The following is a complete list of books on the economic and political situation in India. We recommend these to all students of Indian problems, and to those who are anxious to know the truth about India. Some of the books (those marked with an asterisk) are published abroad, but could be found in any public library in the United States. The others can be obtained through Young India bookshop, 1460 Broadway, New York City.

- |                          |   |   |
|--------------------------|---|---|
| ARIGHANANDA, SWAMI       | : | India and Her People                              |
| *AIANGER, E. R.          | : | Ancient India                                     |
| *BOSANT, ANNIE           | : | The Case for India                                |
|                          | : | How India Wrought for Freedom                     |
| BOSE, SUDHINDRA          | : | India, a Nation                                   |
| *CHATTERJI, RAMANANDA    | : | Some Aspects of British Rule in India             |
| *COTTON, SIR HENRY       | : | Towards Home Rule—3 volumes                       |
| *DUGGY, SIR WILLIAM      | : | New India   |
| *DUFF, GRANT             | : | "Prosperous" British India                        |
| *DUTT, ROMESH C.         | : | History of Maharsas                               |
|                          | : | Ancient India                                     |
| HARDIE, JAMES KIER       | : | England and India                                 |
| HAVELL, E. B.            | : | India in the Victorian Age                        |
| *HUGHTON, BERNARD        | : | India Under Early British Rule                    |
| *HYNDMAN, H. M.          | : | India, Suggestions and Impressions                |
| KHAN, AGA                | : | The History of Aryan Rule in India                |
| *MACDONALD, J. RAMESAY   | : | Bureaucratic Government                           |
| *MAHARANI OF BARODA      | : | Bankruptcy of India                               |
| MANN, HAROLD H.          | : | India in Transition                               |
| *MOOKERJI, RADHA KAMAL   | : | The Awakening of India                            |
| MOOKERJI, RADHA KUMUD    | : | The Position of Women in India                    |
|                          | : | Land and Labor in a Deccan Village                |
| *NAOROJI, DADABHAI       | : | Foundations of Indian Economics                   |
| *NEVINSON, HENRY W.      | : | Fundamental Unity of India                        |
| NIVIDITA, SISTER         | : | History of India's Shipping and Maritime Activity |
|                          | : | Poverty and Co-Brithish Rule in India             |
| RAI, LAJPAT              | : | The New Spirit in India                           |
|                          | : | Foothills of Indian History                       |
| RAWLINSON, H. G.         | : | Reading from an Eastern Home                      |
|                          | : | Web of Indian Life                                |
| *SHASTRI, SHRINIVAS      | : | England's Debt to India                           |
| SMITH, VINCENT A.        | : | Political Future of India                         |
| *WEDDERBURN, SIR WILLIAM | : | Young India                                       |
|                          | : | Sivaji the Maratha                                |
|                          | : | Indian Historical Studies                         |
|                          | : | Self Government for India                         |
|                          | : | Early History of India                            |
|                          | : | The Indian Root                                   |
|                          | : | The Selection of the Jubilee Feast                |

(To be continued)